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asiniities of crowds, and the necessity of a new method of education to counteract their influence and to prevent their formation, it is one of the best books on the subject thus far published. No student of social psychology can afford to overlook it. Its wide reading by the public would be an excellent antidote to crowd formation and the dangers of crowd thinking.

I. W. HOWERTH

COLORADO STATE TEACHERS COLLEGE

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*The Community: An Introduction to the Study of Community Leadership and Organization.* By EDUARD C. LINDEMAN. New York: Association Press, 1921. Pp. 222. \$1.75.

Few of the younger generation of rural leaders have grasped the problems of country life with new insight and have the ability to clarify them by concise statement as has the author of this little manual, who is professor of sociology at the North Carolina College for Women and is executive secretary of the American Country Life Association. The book makes no pretension to be a thoroughgoing treatise, but is prepared primarily for the use of study groups of Y.M.C.A. workers and other community leaders and its purpose and content is best indicated by its subtitle. The latter half of the book dealing with community organization and leadership is more original and stronger than the earlier chapters. The instinctive basis of the social nature of man as outlined in the first chapter does not furnish the strongest or a conclusive argument. The word *institution* is used in various senses—is agriculture (p. 82) an institution? A clear-cut distinction between community and neighborhood is made (p. 9), but later the neighborhood is defined as consisting of "those families within walking distance of the home of any particular individual" (p. 29), a definition hardly tenable. The classification of communities, such as the division of urban communities into industrial, commercial, and political, is very suggestive and brings out new points of view; but the distinction between villages and open country communities is confusing, does not agree with other passages, and evidently is made with some hesitation by the author. The analysis of home relations is excellent. The chapter on "Needs and Agencies" forms a good outline for discussion purposes. Under religious organizations the International Sunday School Association and its local branches is not mentioned though it is more of an interdenominational agency and has a more widespread rural constituency than the Y.M.C.A.

The treatment of the relation of institutions of the community and the chapter on "Institutionalism and Division of Labor" show clear insight into the heart of the community problem and present fundamental principles governing institutional development. His statement of the process of community action challenges attention to a phase of community structure which has been often neglected and deserves further study: "In our present state of group organization and of institutional allegiances, it is folly to think of a community as an association of individuals. It is an association of groups. In the functional sense, it is these groups which give direction and policy to community action" (p. 119).

The analysis of steps in community action, based on the study of over seven hundred community projects, is a real contribution to the study of community behavior and the comments thereon comprise some of the best material on principles of community organization which has been published. These are elaborated in two chapters on "Theories and Principles of Community Organization," and the ten principles stated on pages 172-86 form a particularly valuable outline, especially as regards leadership, publicity, the necessity of education through discussion, and the emphasis on local autonomy. A very serviceable outline of the types of community organization is given, though there might be added to the "compound type" (p. 148), a third which is based on a functional method of organization as suggested by J. K. Hart and the writer.

The main theme of the book is: "The essential problem of community organization is to furnish a working relationship between the Democratic Process and Specialism" (p. 139). *Specialism* refers to the division of labor among institutions, agencies, and experts; but the author does not state, though he doubtless recognizes, that specialism is also a phase of the life of the individual and that group "specialism" is both cause and product of the diverse interests of the individual. Specialism is but a phase of individualism, brought to attention by the enfeeblement of community life in modern times. The author well emphasizes that the community is a means for relating these two desires, though it should be added that not only democracy but social responsibility is necessary for social control.

The last chapter on Christian leadership forms a challenge to the institutionalism of the church, but its chief value is in its statement of the principles of leadership, and in its scientific sanction of the distinctively Christian principles.

As "an introduction to the study of community leadership and organization" it is the most stimulating discussion and shows the largest grasp of the essential problems of any book which has come to my attention.

DWIGHT SANDERSON

CORNELL UNIVERSITY

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*The New World, Problems in Political Geography.* By ISAIAH BOWMAN, Ph.D. New York: World Book Co., 1921. Pp. vii+632. \$6.00.

"No one," says the author of *The New World*, "can contemplate with equanimity, in view of the state of political education in the United States, our relation to affairs," that is to say, to world-politics.

The United States possess great resources and vast powers, material and moral, but, as a people, we are provincial, without political traditions or training in world-politics. This book is a contribution to our knowledge of the world, the new world, in which we have just begun to live. It is, in fact, an attempt to present national and international problems from the point of view of geography. Just because it deals with political geography and political boundaries from the point of view of political problems it is something more than a map of the new world. It is rather an attempt to describe the forces that have made and are now changing the map of the world. These forces are of two kinds: racial and economic. The peace conference attempted to readjust political boundaries in terms of racial and cultural groups. But in doing so it disturbed, and in some instances destroyed, the economic organization. In seeking to settle one set of international problems it created an entirely new set.

It is the rôle which these two forces, cultural and economic, are playing in different parts of the world, with which the present volume is concerned. Political geography has ceased to be a study of what is, merely, and tends to become a study of what is in process.

It is this fact which will make the present volume peculiarly interesting to students of sociology.

ROBERT E. PARK

UNIVERSITY OF CHICAGO

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*Community Life and Civic Problems.* By HOWARD COPELAND HILL. Boston: Ginn & Co., 1922. Pp. vii+528+xxxiii. \$1.40.

For a number of years, instructors in sociology, on the one hand, and teachers in community civics, on the other, have been urging the impor-